

# The Republican.

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## TO THE REPUBLICANS OF THE ISLAND OF GREAT BRITAIN.

CITIZENS,

Dorchester Gaol, July 30, Year 3, of  
the Spanish Revolution, the glorious  
and renewed Spanish Revolution.

As the exposure of that foul intimacy between the Right Reverend Father in God Percy Jocelyn, Lord Bishop of Clogher, a Commissioner of the Board of Education, &c. and John Movelly, a soldier in his most gracious Majesty's Household Troops, has superseded every other feeling in the country at this moment, I must devote this address to that subject, horrible and disgusting as it is. As you will find some notice of it in another part of this publication, in a letter to Chief Justice Abbott, I shall do but little here more than copy from the public papers, and some correspondences I have received upon the matter. Whoever wishes a further detail of the matter, let him seek "The Statesman," newspaper, from Monday, July 22, to Saturday, July 27; or Mr. Cobbett's Register, of July 27, which embraces the whole matter known, up to the time of its going to press. Mr. Cobbett has done his duty nobly in this matter, and has superseded the necessity of my dilating much upon the matter. The subject will better suit me for remarks and comparisons hereafter in my attacks upon that idolatry of which this Bishop was one of the heads, and upon that Education of which this Bishop was a superintendant!

The following hint I received by this day's post, and considered it worth tenpence. The concluding hint I will think upon hereafter, and if decency will permit, I will parody the Church Ceremony of Confirmation by the Bishop.

I am a poor man with a small family or I would pay the post. I trust you will excuse it. What I wish to suggest is, that you recom-

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mend a refinement of our language from that ugly word **YOU BE B——D** to **YOU BE BISHOPED**, and as in many parts of the country the being confirmed by the bishop is termed bishoping or being bishoped, I think a two-penny pamphlet sent through the country on the subject would sell well.

To exhibit to you the intense feeling which this subject has occasioned I will copy a police report from the "Morning Chronicle" of Monday.

**BOW STREET.**—Saturday, William Butterfield, a musician in the Guards, and a chimney-sweep, both in the uniform of their professions, preferred a charge of assault, &c. against Mrs. McIntire.

From the evidence of Butterfield, it appeared, that in passing through New Round-court, in the Strand, that morning, while a crowd had assembled there, he met with the prisoner, and accidentally came in contact with her, upon which she assaulted him, and threw him against the sweep, and then raised the cry of "The Soldier and the Bishop!" and used many other gross terms, for which, more than the assault, the two complainants brought the prisoner before the Magistrates.

Butterfield stated, that he had been thirty-six years in the army, and never until then was suspected or charged with having any connection with the clergy or chimney-sweeps.

*Mister Harris*, the honest chimney-sweep, designated as a *Bishop*, said:—"What that ere Gemmen says is true; I *vants* to know why this here *voman* calls me a Bishop? I gets my living honestly as a sweep, and not as a Bishop, and I keeps a *vife* and five children; and though I bees always called a clergyman and belonging to the cloth, and that ere sort of things, I be no Bishop—and I never in my born days was *disrespected* as a Bishop till this here business at Marlborough-street Office took place, and I was no more concerned in that *job* than any of your Honours.

Mr Halls assured the *clergyman* that he was not suspected of being a Bishop, upon which *Mister Harris* proceeded by stating in his own manner, that he and all those of his business could not now walk the streets without having the term "*Bishop*" applied to them, which, from a recent transaction, he considered most disgraceful to his profession as a chimney-sweep, and concluded his oration by saying:—"I gets my living by *vorking*, and not like a Bishop, and I claims your Honour's protection against that ere *vile vord*."

It is evident from this report that the word Bishop has received a stigma which it will never again be able to cast off, and I should not be surprised if this incident accelerated the downfall of episcopacy in this country more than I could have hoped for. The Established Church is going to wreck rapidly, and the acts of its own members are accomplishing that object with more effect than the attack either of Dissenters or infidels to its faith.

The following letter of Mr. Parkins to the Editor of "The Statesman" as a detail of particulars, is the best I have seen.

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## TO THE EDITOR OF THE STATESMAN.

SIR,

ALLOW me to express my sense of the obligation you have conferred on me and the British public, by the manly and independent exposure of the being who had renounced the God of Nature, disgraced the Protestant Priesthood of which he was one of the chiefs, and become a Professor of the sallow Socratic mysteries whilst hypocritically and impiously retaining the garb and designation of an Honourable and Right Reverend Father in God. You are also entitled to my thanks for your exposure of the cant of your brother journalists, on the suppression (I hope not by bribery) of the information against this horrid individual, at the same time wickedly leaving an imputation on the innocent members of the Reverend Bench. My knowledge of and respect for the noble family from which this wretched man is descended, induced me to wish that the accusation originated either in malice or mistake; and at the request of persons interested I have taken the trouble to inquire minutely into the case. Another object, not less desired by me, was to prove that the honest man, Lea, the publican, a Herefordshire man, who keeps what is called a Herefordshire House, should, for the honour of that county which is dearer to me than any other in England, be freed from all imputation of connivance at the crime stated to have been committed under his roof. I therefore interrogated the principal witnesses with all possible caution; examining and cross-examining them at great length; which method I have adopted in all the many cases in which I have proved the innocence of eleven persons who were sentenced to be hanged, and last, and not least, in the case of the young man, Jay, the King's postillion, who, honest and deserving as he is, would, to the disgrace of the service to which he belongs, have been left to his fate, had I not investigated the extraordinary charges brought against him. Though I have not succeeded in establishing the innocence of the Bishop, or the slightest excuse for his conduct, I am satisfactorily convinced of the entire innocence of Lea and his family as to any connivance. Indeed the poor man seemed much affected, and the honest old woman, his wife, quite enraged at the horrid occurrence. I have seen the MSS. of a pamphlet, which will be published in a few days by a young man connected with the press, who, knowing, that I had examined the witnesses, has read it to me, and though it is strong in its statements, it withholds the most essential part, which was fully proved by the witnesses before the Magistrate, and repeated to me by them, separate and apart. I have therefore only to inform you, of what has not yet appeared, that the wretched Bishop was seen in company with the Soldier, some time prior to the Soldier calling at the

White Lion public house, where he (the Soldier) twice went, to see (it may be presumed) if the back parlour, which he appears to have selected for their diabolical act was vacant. About half past nine o'clock in the evening, he appears to have sent his principal, the Bishop, to view the premises. On coming into the house, the Bishop passed by the bar, and proceeded as if going to the back parlour, where he had evidently not been before, as he passed the door of it, and went towards the back-yard. This was noticed by the land-lady, and by a woman who was standing at the bar; the former of whom exclaimed, "La! a Gentleman with a Parson's hat has passed into the parlour;" and the other replied, "D—n him! he has the cut of a Bishop, what does he want here?" Immediately on this, a person, who is one of the principal witnesses, directed the stranger into the parlour, who, entering and looking round, appeared disconcerted on seeing two persons sitting there. He however, took a seat in a corner, and complaining of the heat of the weather, called for a pint of porter. On the porter being brought, the man who attended (who is the witness above-mentioned) also brought another candle. This the stranger said was unnecessary, as he was not fond of too much light; and soon after he arose and went out without drinking his porter, leaving a shilling to pay for it as he passed the bar. After some time he returned, followed by a Soldier, and went into the parlour which was then vacant, and called for another pint of porter. The singularity of a person in a clerical dress coming in, where he had never been before, with a Soldier, excited the curiosity of a Mr. Platt, a Master Shoemaker, 45, Poland street, one of the witnesses, who went out and enquired if two persons, one dressed as a Soldier, with a foraging cap, and the other as a Clergyman, had been seen together. Being informed that they had, he went into the back-yard and got on a place which commanded a view of the room through the window.

By this time several other persons who had been informed by Platt of his suspicions, viewed the horrid scene, till their indignation being incapable of further restraint, they forced open the door, and rushed into the room, dealing cuffs and kicks on both the caitiffs. In the same disordered state of dress in which they were detected, and with eyes and face black and bloody, they were immediately led away to the watch-house, amidst the universal execration of the surrounding crowd; the soldier appearing less sensible of his horrid situation; the Bishop crying out for mercy, and intreating the people to spare his life. They were locked up all night in the watch-house, and two thousand pounds were offered to the watch-house-keeper's wife, for a purpose which may be guessed. The offer, however, did not answer; and on Saturday they were brought before Mr. Dyer, the Magistrate, who, wonderful to relate, was persuaded by Mr. Alley, to discharge the Bishop on bail; himself in the paltry sum of £500, and two tradesman, in £250 each. The soldier was separated from his

*Reverence*, and sent to prison. I am afraid, for the ends of justice, they will be heard of no more, unless the noble and respectable family from which the Bishop is descended should, Brutus-like, surrender him to expiate his heinous offence against God and man.

I cannot conclude (which I must do for the present) without rebutting an assertion I heard from an Hibernian who seemed to be a person of rank, that this Bishop was of English, not Irish origin. I am glad to relieve both England and Ireland from the imputation, he being of Continental descent. His forefather, one Gilbert Jocelyn, sneaked into England as a spy, (his descendant did into the parlour of the public-house) and afterwards returned with other plunderers, coming with WILLIAM the BASTARD, and obtained land and property, as many other swaggering heroes have done, by murdering the natives. As an expiation for what he did, William built a Cistercian Monastery, and was canonized by the Pope of the day. That plundering murderer would not have succeeded in his object, and been designated a Conqueror, had not the two infernal factions of that day, the Priests and the Lawyers, conspired against the people, and their lawful King, Harold.

I am, Sir, your obedient servant,  
J. W. PARKINS.

Mr. Cobbett has warmly called the attention of the public to the contrast of the bail demanded from this wretch to that which has been demanded from me and my family. When I was already under bail to the amount of £1600 to appear in the Court of King's Bench in November 1819, a further bail of twenty-four hundred pounds was demanded at the close of my Mock Trials, and I had to suffer a months' imprisonment for want of it. When I was sent to prison for publishing Mr. Hone's parodies, bail of £800 was demanded, though I was not worth so many pence, and I then lay in prison eighteen weeks, and after all was let out without trial and never tried.

In November next before I can obtain my liberty I must pay to the King and his Bishops, to keep up the game we have just had exposed, two thousand pounds for myself and Sister, and find bail for life, for myself twelve hundred pounds, and for Mrs. Carlile and my Sister for a period of years to an equal amount, and this after my property has been twice swept away during my incarceration, under the pretence of covering those fines, without making it cover an iota of them, as far as I know at present.

But the best part of this tale remains to be told, and I will give it in the words of a correspondent who moves in a respectable circle in London as I cannot vouch for the truth of it. He writes me thus:—

"Amongst all the Right Reverend and Reverend Miracle-mongers who are members of the Society for the Suppression of Vice, the Right Reverend Father in God Percy Jocelyn, Bishop of Clogher, stands the most conspicuous, as I understand he is not only a member by his subscription, but also the chairman at all their meetings. If this be the case, and the Society have any regard for the moral feelings of the country they will cease any further prosecutions for what they are pleased to term blasphemous publications and dissolve the Society immediately, in order to prevent the exposure of the hypocrites on future trials. I am informed that there are other members of this Society whose moral character is not held in very high estimation. In the course of a short time there will be a complete exposure of the whole gang."

THE BISHOP OF CLOGHER HAS BEEN ONE OF MY PERSECUTORS. REPUBLICANS THIS IS QUITE ENOUGH FOR ONE WEEK.

R. CARLILE.

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TO CHIEF JUSTICE ABBOTT.

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Dorchester Gaol, July 29, Year 1822 of  
the dreaming Cuckold's Wife's Son, or  
of sanctified Cuckoldry, deified Adultery,  
and venerated Bastardy.

SIR,

If I may believe the reports of the public papers in the case of the trial of Mrs. Wright, I can venture to say, that the age of prosecuting for blasphemy has nearly passed away. That tone, Sir, is very much altered to what it was some three and five years back upon this matter; and old Gurney seems really to have sickened at the task of putting a stop to blasphemy by the strong arm of the law. I have ever been confident of a triumph over your common-law hypocrisy and corruption, but I am now grown certain as to this matter: Yes, Sir, I shall triumph. Tell it to your brother Best, that the law is not strong enough to support a corrupt idolatry, such is the Christian Religion, against free discussion and the attacks of truth, boldness, and honesty.

Since I promised to address a letter to you I see that in the report of "The Times" Newspaper, of the trial of Mrs. Wright, you are not made to say one word about protecting public morals against the effects of blasphemy, though I have seen that the editors of some other papers have lugged in the old story about the connection of morals with religion. I am

now disposed to think that "The Times" is right, and that I have shamed you out of the false assertion of there being an inseparable connection between morality and religion, as that paper above all others would have followed you if you had played the hypocrite. Mr. Gaselee (I know the face of the hypocrite, and was one of the Court when you called him to his seat within the Bar as one "*learned in the law*") has said something about protecting public morals against a libel that represented all religion as an entire system of fraud and delusion; but as truth is moral and falsehood immoral, he should have shewn on which side the truth or falsehood lay. I contend that the truth is on my side and the falsehood on his; and that I am the real suppressor of vice and protector of public morals. There are no public morals to be found in the country but amongst those who have renounced all kinds of idolatry and hypocrisy. Wherever falsehood finds support morality becomes an outcast. That is not morality which does good to one and at the same time an injury to many; you had better do good to the many if it injures the individual, where justice is not violated.

However, Sir, the design of this letter is two-fold, namely, to press the doctrine and support it by the best argument, to shew that morality is not dependent upon religion, and that it is more effective when practised alone; and to attack you upon, and to drive you from another and a new point, where you say: "It would be a most extraordinary state of society in which the privilege of defaming that religion on which all its institutions were built, should be conceded." Extraordinary as it may appear it shall be conceded; and I will demand it upon the ground, that as morality is not improved by religion, so neither can religion improve or be necessary to any political or philosophical institution, instituted for the public weal. These are two very important points for consideration, and as far as my ability will extend I will give them free and fair discussion.

In the first place, I will observe, that it is not now a novelty for a state or constitution to exist that countenances no kind of religion, and that has excluded every thing connected with the word *religion* in framing its institutions. I can speak for the state of Illinois in North America, and I believe there are several of the United States that have framed their constitutions upon the same wise and prudent plan. In this old and idolatrous country, with so corrupt a constitution, we cannot expect so great a change all at once, unless

it be from a new beginning after a convulsion; but even in the course of the decline of the present system I do expect, first, a cessation of all prosecution for matters of opinion, and next a removal of all tests and oaths relating to religion that exclude from public offices dissenters from the present religion of the law. There is now no fear of a prevalence of Catholicism over Protestantism, or of Dissenters over the Established Church; give us free discussion and the whole thing called Christianity will *come down by the run*, as the sailors say. What is called the House of Commons is the foundation of all the present laws and institutions of the country, and you may as well say it would be an extraordinary state of society that should concede the right of impeaching its constitution and acts, as that it would be extraordinary to concede the right to defame the religious institutions of the country. It is not the religion alone that we defame, but the corruptions that grow out of it, and the villainy of those who make it an instrument wherewith to rob the industry of the country of its produce. All social institutions are intended for social benefits, and if we can shew that such is not the case with the present religious institutions of the country, the right to defame them is established upon moral grounds. But we do not defame them. To defame is to censure falsely, but we censure truly, and on virtuous grounds, the religious institutions of the country. We first shew that the religion has been founded on fraud and fable, and then we shew that the mixing it up with all our institutions engenders a taxation that is intolerable and produces every species of vice and misery.

Let us look for example at the conduct of that Right Reverend Father in God, Percy Jocelyn, Lord Bishop of Clogher, who has been lately caught in the back room of a pot-house, the White Lion, St. Alban's Street, St. James's, in a bestial embrace with a common soldier, or one of his Majesty's Royal Foot Guards! These are the horrid purposes for which we are taxed to support priests and soldiers in idleness! An industrious man, a man who earns his bread by the sweat of his brow could not only never harbour such beastly passions, but he would shudder at the bare mention or supposition of such a thing. Talk about man being a superior animal, or a something distinct from brutes, indeed! Yes, such men as the Bishop and the Soldier are distinct from brutes; for no kind of brutes, but human brutes, ever violate the laws of nature after such manner. Here is a Christian Bishop, whose share of the spoils of Ireland Mr. Wakefield estimates at a hundred thousand pounds a year,

if the lands he holds were fairly let: here is a Christian Bishop, who I am informed is a leading member of the Vice Society, and a subscriber of five-and-twenty guineas annually for putting down blasphemy: here is a Christian Bishop, guilty of a capital offence, the punishment of which with death every moral and even humane mind seems to justify: here is a Christian Bishop, allowed to purchase his life, and an absolution for his crime, from a Christian Magistrate, Mr. Dyer, at the charge of one thousand pounds, and this too after it was notorious that the same Christian Villain had been a regular trafficker in similar abuses of nature, and had got one man tortured with the lash and transported in Ireland, because he had virtue to reject his wages and resist the foul embrace of this brutish Christian Bishop!\* Who will

\* The following letter has appeared in the Morning Chronicle, and the circumstance which it relates is calculated to harrow up the feelings, even more than the disgusting scene in which the Bishop has just participated. Poor Ireland! the despotism of the Turks over Greece is mildness and humanity itself compared with what the Western Turks have inflicted upon thee.

TO THE RIGHT HON. C. KENDAL BUSHE,

LORD CHIEF JUSTICE OF THE COURT OF KING'S BENCH, IRELAND.

MY LORD,

A RECENT detection of a horrible crime here impels me to obtrude upon your Lordship with a suggestion, which your character for humanity and a strict sense of justice gives me reason to hope you will adopt, even though it come to you anonymously.

On your appointment to the office of his Majesty's Solicitor General for Ireland, sixteen or seventeen years ago, you were said to have determined to confine your future practice to the Court of Chancery,\* except in particular cases.

In a very few instances did you depart from that determination, and one of them was when you appeared in the Recorder's Court of Dublin, about ten years since, as leading Counsel in the prosecution of — Byrne, for imputing to the Honourable and Right Reverend Percy Jocelyn, the Lord Bishop of Ferns, an attempt to commit a certain crime.

Your fee on that occasion was, I believe, exactly one hundred guineas, and I remember your warm eulogium of the Right Rev. Lord for his courage in coming forward to prosecute under such circumstances. I most religiously believe that you then considered his Lordship an innocent and an injured man.

Byrne was convicted. I will not say that conviction was entirely owing to the ability and eloquence of Mr. Bushe; but I well recollect the effect produced upon the Court, the Jury, and the auditory,

\* The Irish Barristers practise indifferently in all the Courts of Law and Equity.

now boast of being a Christian? Who will now doubt a word of what I have written of these worst of brutes called Christians?

by your powerful appeal to their feelings. Most certainly it insured to unfortunate Byrne no mitigation of punishment; for, having been sentenced to be publicly whipped through the streets of Dublin (from Newgate to the Royal Exchange, and back again), the Sheriff, in the zealous discharge of his duty, superseded, for that day, the common executioner, and procured from the Barrack a drummer, nearly six feet high, whose strength and dexterity were fully proved by the manner in which he lacerated the back of the unhappy culprit.

Byrne bore the punishment without a groan—on his being carried into the gaol from the car, to which he had been tied, he solemnly declared his innocence, and burst into tears. I forget whether his sentence did or did not include transportation, if it did not, the sense of degradation did that which the Judge decreed not. Byrne left the country, and has not since been heard of.

Such are the circumstances of Byrne's case, I find, precisely—I know they are substantially correct. You will, I am sure, recollect all this with pain—it will, I trust, operate as an example to future lawyers, to refrain from exaggerating charges, or exciting prejudice against prisoners, in their statement of cases—and the fate of Byrne will, I trust, have the salutary effect of rendering Jurors still more scrupulous in the discharge of their duty, when deciding upon the life or character of their fellow-man.

I now come to the suggestion of which I spoke in the commencement, and which my intimate knowledge of the excellence of your heart, induces me to think you may have anticipated, after learning the detection here, to which I alluded, namely, that you will cause strict inquiry to be made after unfortunate Byrne, and (if he still lives), cause such reparation to be made for the torture of his person and the destruction of his character, as may be within your power; and in making such reparation, you will, no doubt, be munificently assisted by the noble and highly respectable family of his prosecutor.

I trust it is unnecessary for me to apologise for this appeal to your Lordship's justice.

I have the honour to be, &c. &c.

Here Mr. Chief Justice Abbott may I not fairly call upon you and ask you if you ever assisted in inflicting an unjust punishment on an individual as your Irish brother has here evidently done. Look into Dorchester Gaol and reflect. I dare say that Byrne was denounced as an enemy to the Church and religion in imputing such a crime to one of its heads, and that a great deal was said about the necessity of preserving public morals by the aid of religion, and the justifica-

These are the sort of fellows that form the Vice Society. I have received letters in various hand writings, and the last I received came from some person of distinction, enquiring whether I had never heard that the leading Counsel for the Vice Society who has declaimed so much against me and my blasphemy was a notorious sodomite, and wondering why I had never retaliated upon him from the notoriety of this vice. I immediately after the names of my first Jury were published, I received information that one of the talesmen, whose name I mentioned in No. 11, Vol. 1. of the Republican, as one of those who had previously avowed his intention in public company to find me guilty, was obliged to decamp from the neighbourhood of St. Clement Dane's for the same crime; that the charge and his name may be still traced on the books at Bow Street; and that he had not been heard of until he appeared on that trial; which I presume was a sufficient expiation for all such offences. I have the portrait of the fellow now in my mind's eye, and if ever the science of physiognomy be admitted an evidence against him he will be found guilty. I shall make enquiries into this matter when I get to London. I have said nothing about it hitherto, because my information has been altogether anonymous; but the flagrancy and coincidence of this case of the Christian Bishop of Clogher seems to justify me thus far, and has impelled me so to notice it. The Juryman I mention was particularly forward in interrupting me, and condemning my line of defence. Christianity cloaks every vice and expiates all by prayer and fine. As a further proof, I have only to mention, that Robert Hedgher, who was a brothel-keeper for years, and who made a fortune out of that late horrible stew called the Dog and Duck in St. George's Fields, has been

tion of every action of those who superintend it by clearing away every imputation of crime. The magistrate who suffered this Percy Jocelyn, Lord Bishop of Clogher, to escape from justice ought to forfeit his own life, for, in so doing, he evidently countenanced and participated in the crime. Had he been a Priest of the sect of Methodists he would have found no such favour. A scoundrel Priest of this gang has been lately tried at the Berkshire assizes and found guilty of seducing the servant of his host and robbing his house. Since I have been confined in this Gaol a methodist Priest has been transported from here under somewhat similar circumstances, or for stealing a watch from a house in which he had been harboured; and whilst confined he was earnest in his faith and wanted permission to preach his tenets and his calling by the Holy Ghost to his fellow prisoners. So much for the morality of religion!

one of the most active leaders of the Vice Society and all the Bible Societies; and now I see there is a person of that name seated as a Magistrate in Union Hall, Southwark! It has also been notorious, that, though one of the professed objects of the Vice Society has been to prevent or punish seduction, the Bishop of Durham, a man above ninety years old, and one of the principles of that Society, has kept young girls in his house, in Grosvenor Square, (as I have been informed) in open profligacy, in the face of all his servants. Here Mr. Chief Justice Abbott we have a rare specimen of what is the state of morality as identified with the Christian religion, and our religious institutions, and particularly with the Vice Society. The cases of Hedgher and the Christian Bishop of Clogher are notorious: of the other cases I have yet no other proof than that here stated.

It is fortunate for public morals and the credit of the press that Mr. Cobbett happened to have the management of a daily paper, or the others would have smothered this affair of the Bishop and the Soldier. To Mr. Cobbett alone is due the praise of having published the name of the wretch of a Christian Bishop in full, which I am happy to see has been copied into the provincial papers of this district. How delicious would be the situation to me Mr. Chief Justice to hear you lecturing this Christian Bishop on a trial about the close and inseparable connection of morals and religion. Not a word has ever been heard against the religion of the Bishop; doubtless, he could hold forth in his pulpit as good a tale about morality and religion, and the sin of sedition and blasphemy, as any of his priestly compeers. The public papers being compelled by Mr. Cobbett to notice the case of the Bishop and Soldier, have also told us that a second Irish Bishop is the terror of every chamber-maid at every Inn where he stops, and that a third never put foot on his diocese but spent the revenue of his bishopric, or HIS SHARE OF IRELAND'S HEART-BLOOD, in ranging over the Continent, and in denouncing wherever he went, as a fraud upon mankind, the religion that enriched and supported him! I have found this account in the "Morning Chronicle," but by no names attached to it. It is the bane of public morals that the names which belong to such cases are not published. Had I the command of a daily newspaper I would do as Mr. Cobbett has done in the case of the Christian Bishop: I would publish every name connected with every species of villainy practised among the royalty and the aristocracy of the country, that was well authenticated. Insinuations or half expressed words and sentences are a disgrace to any su-

perintendant of a public press, and an outrage upon honesty and moral feeling. It would not be the least important item in the question of Reform to reform the public press of the country, particularly the newspaper press. As it is at present, it is one of Corruption's main springs, and acts with the regularity of clock work, one wheel regulating another, and so keeping the whole in motion.

The priestly fraternity seem to have been rather unfortunate in having so much of their villainy exhibited of late. The Stamford News lately gave an account of one of them exhibiting himself naked to some ladies and respectable families near a bathing-place, in the most offensive manner; and of excusing himself upon the score of drunkenness; the following Sunday went into his pulpit, preached a violent sermon upon the sin of schism, and argued the impossibility of salvation being extended to dissenters from the established Church! A Leicester paper mentioned another case of a Vicar having been more than once of late so drunk in his pulpit as to be unable to proceed, and to drive his congregation away unhallowed and in disgust; and that when some of the parishioners attempted to remove him from the pulpit he assumed the attitude of a boxer and wanted to fight them. All these things, Mr. Chief Justice, must tend to open the eyes of the people as to the value of the morality that is connected with the religious part of our institutions. I must not forget to mention another thing, in your language quite relevant to the case. The inhabitants of the villages or townships of Ashley and Leigh, in Lancashire, have lately had a curate forced upon them by an armed and mounted troop of dragoons because they had refused and resisted him. The inhabitants assembled in the Church-yard to resist the Curate, the latter sent for a party of dragoons, who charged the inhabitants up to the Church door, broke it open, and, after triumphantly placing the Priest in the pulpit, acted as his body guard whilst he went through the service of prayers preached a sermon, and read the thirty-nine articles! Where scenes like unto these are going on, Thomas Paine's *Age of Reason* will operate most powerfully, and whether or not you Mr. Chief Justice will concede the right to publish it is quite immaterial. It is now in full sale in different editions by different persons, and though a sort of smuggled article, is valued more than India silks and muslins, or French and Dutch spirits.

I have rather travelled out of the record to work in the different cases here stated, so I must now return to the

point about the defamation of that religion on which all our institutions are founded. It must be confessed that religious ceremonies make parts of all our institutions; but it must be also confessed, on the other hand, that they are not necessary or indispensable parts; and it can be proved that they are corrupt and corrupting parts. All religion is proved idolatry: to the contrary of this assertion I challenge disproof. The government of a country may be termed a compound of institutions: those institutions are intended to be or ought to be such as are best adapted for the political welfare of all the members of the community. According to all our notions, in the abstract, of religion or idolatry, it cannot be mixed up with any corporate institution, for any just or praiseworthy purpose. Religion or idolatry to be what it professes to be, consists in individual mental reflection. Paine has well observed that, *one man cannot act religion for another*, which must be the pretence if religion makes any part of a political institution. Upon this same point of view, that one man cannot perform the religious duties of another, may be seen the futility and hypocrisy of keeping Priests as general actors of religion: it may be also seen that political institutions are neither necessarily nor justly founded upon religion. If there be such a thing as pure religion, it must, to be pure and genuine, be that which is confined to the mind of the individual man: the moment he shares it in common with others, as a matter of form, it ceases to be pure and unadulterated. But I hold that there is no such thing as a pure religion, since the whole thing, in every sense in which the word has ever been used, is a corruption of the mind, and an idea founded upon fraud, fiction and fable: to mix it therefore with any particular political institution or so to partake of it goes beyond a corruption of the mind, and becomes a corrupt action for corrupt purposes.

It is notorious that every thing like religious ceremony connected with the coronation of the King has been a mere pageant and idle form with the present man who fills that office; and that it has regulated no more of his actions than it has of mine. It is equally notorious that the religious ceremonies which are connected with each sitting of the Houses of Parliament are equally unimpressive, and treated by the members as idle forms. It is rare a member attends to partake of the prayers: he considers himself as of no service until prayers are over, and the Speaker and servants are alone left to the chilling process of prayers and religion,

as a proper preface to the corrupt proceedings of each day of session. We do not now, as formerly, see any furious priestly fanatics engaged to preach sermons to the associated members of parliament, to raise their passions to some party purposes: all now is a cold systematic corruption, which engenders no other passions than a grasping at shares of the revenue to the greatest possible extent.

It is evident, therefore, that the absepe of all religion in the three estates here mentioned would not leave them a jot more corrupt than at present; but would certainly guarantee the absence of one vice, the vice of hypocrisy. The Bishop of Clogher is not the first right honourable Lord that has had to fly the country for that species of crime. Lord Courtenay purchased an ignominious life by a similar bribe and payment for absolution; and it is notorious that this horrid vice is quite common among the members of the aristocracies of all the countries in Europe. It is notorious that the Bishop of Peterborough was the most flippant in conversing upon and giving definition of all the foul linen cases charged upon the late Queen. All these things tend to shew, Mr. Chief Justice, that there is nothing to be admired in the religious institutions of this country as far as morality is concerned, and that they are a grievous taxation upon the industry of the country is now beginning to be well understood.

Religion must be a corruption upon any and upon every political institution, not only because the whole thing is proved to be idolatry, but, admitting religion to be useful and necessary, it is evident, that, one man cannot rightly act it for another, and that its qualities cannot consistently form any thing like a corporate interest, or a stated rule for action with any two persons. It has been introduced into our political institutions as an additional system of plundering industry, which has been its common purpose in all ages and in all nations. It is therefore evident that, whether it be defamed by or against your concession, the act is no less virtuous and patriotic; and such being the case, you had better concede than oppose.

I am not aware that I can add any thing new upon the subject of morality and religion being distinct rules of action. Upon the principle that morality is a common compact between man and man, to do that which is right and to abstain from doing that which is wrong to each other, it is opposed to religion which relates not to the actions of men towards each other, or which has never been so related

unless in the shape of persecution. Morality can also become a corporate interest: It belongs to nations as well as to individuals; and is the only basis for sociality and harmony among the whole fraternity of the human race. Without it there can be no civilization, whatever be the quantity of religion in a community. It is evident to every enquirer, that, the Christian Religion has tended to degenerate and demoralize mankind wherever it has operated. The present apparent improvement is owing to the advance of Science and the decay of that religion, where Science has not been extended such as in Spain and Portugal before the French Revolution, there has been no improvement, and the people of those countries exhibited the same degraded and stupid cast for many centuries. Thanks to Revolution and Science they are now fast improving. Revolutions under bad governments are evidently the greatest blessings that can befall mankind. Look throughout America: look at France, Spain and Portugal, religion has done more of these things, but the Priests of all these countries have done every thing they could to prevent them, and to subvert the benefits which inevitably arise from such a change of institutions.

The whole of morality is summed up in that one maxim of Confucius, "*to do unto others, as you would they should do unto you:*" religion cannot apply to this case in any shape, nor can the least argument be used, beyond the bare assertion, to connect it with morality. The proof that vice and immorality have abounded, wherever religion has been known, without one single exception, and the further proof that strict morality has been practised where no religion has existed, not only among individuals but whole tribes or societies, is sufficient to shew the practical part of their being two distinct and unconnected rules of human action. Take whatever nation you please and read its history, and say, whether you do not find vice has grown up with religion, and whether where the most religion has abounded there has not been the greatest degree of vice. You lay hold of the words *morality* and *public morals* as an auxiliary to your fraud of religion, whilst you know, as well as I do, that they have no moral nor physical relation. If ever I face you, or any other judge, in a Court of Law again, upon a charge of blasphemy, and hear you say a word about the inseparable connection of religion and morals, in whatever stage of the business it be, I will rise and demand your proofs.

It has given me pleasure to hear that when the second trial of Mrs. Wright was called on, you angrily observed: "*it must be postponed; we have had quite enough of Mrs. Wright for to day.*" You tried in vain to silence her, and nothing can afford a stronger proof that the Common Law, as it is called, is a common abuse, than the fact that you sat and heard all the arguments about that law addressed to the Jury, for which your mild brother Best denied my Sister a hearing and defence. There was nothing half so strong in the defence of my sister, as in that of Mrs. Wright; a fact which the printing and publishing of the latter will soon exhibit. I am informed that Prichard, the Lawyer and Secretary to the Vice Society, has threatened Mrs. Wright with a very heavy sentence! Is it possible that this Gang can send you their instructions upon this subject? We shall see. His alleged reason was, *because she made such a defence as provoked you and her prosecutors.* Before hand, I promise you, that whatever be the sentence, or whether there be any or not, it will not alter the sale of my publications. I have another young man coming from Leeds, and I have another married woman about to challenge the Vice Society to further prosecution. This game shall never cease as long as you cease to be ashamed of having such cases before you. You may send each individual to a dungeon for years with a grin; but there shall be another instantly staring you in the face, and daring you to go on. Mrs. Wright annoyed you by a four hours defence; but I flatter myself that you shall soon find cases where the defence shall last as many days. We are now making arrangements for this purpose, so prepare for them. PERSEVERANCE is our motto: MORALITY our guide; whilst you, and all our opponents, rest on nothing but those corruptions and abuses called Religion, or hypocritical idolatry; and Common Law, or judicial abuse and despotism. —Adieu, for a short term. You will never find a comfortable vacation so long as prosecutions for blasphemy are the order of the day.

R. CARLILE.

A WARNING VOICE: ADDRESSED TO THE PEOPLE  
OF SPAIN.

BY REGULATOR.

ALLOW a man who has all the patriotic zeal of a citizen in mind, but living under despotism, and subject to the coercion of a slave, to offer a few opinions, gleaned from his reading, from his reflection, and from his experience. You are somewhat emancipated from the disgraceful and detestable despotism of Kings and Priests, who had reduced you to the sphere of the brute, to answer their venal bigoted purpose, and now as the children of liberty, you will do honour to the rank of freemen. The generous, the candid, and the honest people of all nations, identify themselves with you, the patriot and the slave, such as breathe the ambrosial zephyrs of freedom, and such as drag about clanking chains, imposed by successful villainy, glow with sympathetic ardour in your cause. If the fervent prayers of those could avail, incarcerated in the dungeons of Kings and Priests, your cause could never be endangered; the jail walls of the tyrant bear witness of the sympathy of the victim; wherever daylight is permitted to enter, the pale, emaciated, and exhausted inmate has scratched with his nail, "*Spain and Liberty.*" The form may differ, but, oh! freemen, be assured, that wherever there are Kings and Priests, there are dungeons and inquisitors: where there are tyrants and bigots, there are victims and martyrs. As the sun of freedom emerges from the horizon and spreads his effulgence upon your renovated country, you will shudder with horror at evils you have endured, and be surprised at your own forbearance; you will blush for your cowardice when you recollect how long you were slaves, and how little you have been freemen. You will have no degrading thoughts, except such as arise from reflecting that you supinely suffered your country to be ravaged by voracious princes, and slothful, malicious, greedy, plundering priests. Your country for centuries has been the common prey of robbers and impostors. These privileged villains hold nothing sacred, but the spoil acquired by each other; they prostituted the throne and pulpit to the most infamous ends, they even disgraced the disgraceful cause espoused. Your tyrants were the worst of robbers, and the most shameless of impostors; neither crime nor detection could make the princes and priests blush or stagger; in the plenitude of their turpitude, moral feeling, and even the religion they professed, was treated with contempt, with sneers, and with scorn.

With folly, bigotry, and fanaticism, some portion of your people are infected. Ignorance is the cause of reverence for royalty, and of attachment to base, sordid, hypocritical priests. Kings and priests appear in all their horrid colours, to the eyes of the candid and intelligent. The usurpation, the imposition, and the cruelty of both, excite feelings of horror in the honest man. Such of the base vaga-

bond priests, or reduced nobility, as endeavour to sow dissension among the people, and restore the old order of things, should be placed on some insulated spot, where there can be only one another to destroy. Purge your country of such filth by excision, you must free your country of this malignant clerical cancer, or it will shoot its fibrous roots into the vitals of your Constitution. Abolish all tithes! and endeavour to annihilate every vestige of their existence. Give all the property of the Ecclesiastics to the patriotic soldier, to the militia, and the poor young men; divide it out into small portions, that all that have no land may have a piece, and be identified with the revolution. Destroy every vestige of privileges usurped by any class of men. Now when every man is equal to every other man, you start from the philosophical goal of equal natural right; the peasant has as great a portion of natural right as the prince; if one has more power than another, it is not a natural right but a delegated right, and the delegated right arises from the common will of the people. No office can be filled, no public function exercised, but such as are filled by your representatives; all powers arise from the people, and such as exercise power must derive it from you, and exercise it for your advantage. Although the villains that have oppressed you for centuries had suspended your natural right, yet natural rights are inherent, inalienable, and never can be forfeited; they are identified with the organs and faculties of man, and no tyrant can confiscate them. Your rights are dearer than property, and whoever offers to endanger your exercise of them, is a tyrant, impostor, and traitor.

Be jealous of your liberty, and never cease to resist every attempted innovation upon the Constitution. The power of law-making is in the body of the people collectively, and such as execute it can only be nominated by your representatives. Every public officer in the estate should be directly or indirectly elective, and the elector should only elect for the shortest period of time compatible with duty. Every magistrate, from the highest to the lowest, who attempts to subvert the Constitution, is a traitor, a common enemy of man who destroys his own power, and is no longer in his office. While he does what the law permits, he is a magistrate; but when he assumes the judicial power, his public functions ceases; resistance to such authority is naturally legal and patriotic, and if the usurper is of such consequence as to endanger the safety of the state, he cannot be too soon destroyed. Your Constitution, through the medium of election and representation has invested an equal power among the people of the estate, and every man must take care to delegate his power so as to be used to his advantage.

Spaniards, be assured there is not an animal so much to be dreaded as a priest\*; in him all the hypocrisy, the deceit, the sordid avarice, the most diabolical base cruelty and treachery are con-

\* An old proverb says, "Beware of a bull before, a horse behind, and a priest all around."

centrated; his avowed profession is that of an open unblushing impostor of the most horrid character. A Priest wears it in his garb; the mark of prostitution is upon his forehead; the cassock must cover the body of a fool, or a self-conscious impostor, it never can be worn by an honest, intelligent, and independent man. The existence of an honest Priest would be a phenomenon that it is impossible to exist. Candour and honesty are inconsistent with the first principles of fraud upon which the Priest-trade is founded; when a Priest has the assurance to openly practise the profession of an impostor, you may be assured, you must be convinced, of his unblushing and unbounded villainy.

(To be continued.)

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### TO MR. R. CARLILE, DORCHESTER GAOL.

FELLOW CITIZEN,

London, July 10, 1822.

IF it will not encroach too much on your liberal and truly independent principles, your insertion of the following toasts and sentiments in "The Republican," given on the fourth of July (being the forty-sixth year of the American Revolution) will much oblige your old friends that meet ——. At four o'clock the party partook of a plain but good Republican dinner, free from every thing ostentatious; several very appropriate remarks were made on the occasion in the true spirit of citizenship, which kept us together in hilarity until twelve o'clock at night, when we departed to our homes peaceably, and much gratified on the occasion; and I assure you, Sir, there was no small portion of the time spent in conversation about you and your intrepid family, endeavouring to devise the most effectual means to assist you and Miss Mary-Ann to discharge your fines. We sincerely hope that in every part of the country where there is a spark of liberty, and a little means left, that the people will come forward according to their circumstances and manfully give their aid; for certain it is, the cause you are suffering for is the cause of every man who values freedom. With sincere wishes for you, and your family's good health, in the name of the above friends,

Fellow Citizen, I am, respectfully yours,  
ROBERT ROBINSON.

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THURSDAY, JULY 4, 1822.

*The Forty-sixth Anniversary of the American Revolution. A few Friends dined together in the vicinity of London, to celebrate that Glorious and Happy Event.*

MR. CLIO RICKMAN, in the Chair.

1. The Revolution of America, and may the liberty of that country be immortal.

2. May America become the Mother Church of all Governments.
3. The Immortal Memory of Thomas Paine.
4. The Immortal Memory of William Penn.
5. The Immortal Memory of Benjamin Franklin.
6. The Immortal Memory of George Washington.
7. The Health of the late President, Thomas Jefferson.
8. The Health of the President of America, James Monroe.
9. Civil and Religious Liberty all over the World.
10. The Healths of Mr. R. Carlile, Mrs. Carlile, and Miss Mary Ann Carlile, and may despotic Rule, and religious Hypocrisy be destroyed by a free Press.
11. May the Imprisoned for supporting the principles of Civil and Religious Liberty be speedily emancipated.
12. May Cohesion be abolished, and Reason only be followed and acted upon, &c. &c.
13. May the great living Characters of every country so conduct themselves as to merit the gratitude and admiration of posterity.

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## TO THE PEOPLE OF GREAT BRITAIN AND IRELAND.

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### FELLOW CITIZENS,

WHEN despots combine to crush a nation's liberties, it is not only the *right*, but the *bounden duty*, of the body politic, to rouse every exertion against them. It cannot be held that ONE man has a legal right to oppress his fellow-beings, because the primeval laws or regulations of civil society acknowledge no such power, and it is evident that when people entered into that state of brotherly fraternity, they anticipated the measure would be productive of universal good; for it is not to be supposed they would have adopted such proceedings, had they entertained even the most remote idea, that the consequences instead of being a *blessing* to their posterity, would operate as a *curse*! but our great fore-elders could not have contemplated that their descendants would become such dupes as to suffer themselves to be subject to the caprices of kings, or calmly listen to the scourge-kissing lectures of a self-called *holy* priesthood, they probably imagined that men would always act with their natural spirit, and resist every attempt to subjugate their undeniable rights. We are gravely told that kings hold their crowns by hereditary right which is tantamount with the assertion that nations are the inheritable property

of kings, who have authority to rob and plunder the inhabitants, and divest them of every comfort in order that royal dignity and splendour may be maintained in what is called "a becoming manner;" but away with such degenerated notions. When REASON assumes her empire over the mind, every slavish idea is banished, and the right of nations in every generation to nominate their own pastors and masters becomes manifest if kings live and reign by hereditary right, from whence is that right derived? and have the people at large no hereditary rights? Yes! they possess rights which cannot be annihilated by paper deeds or musty parchment bonds, the rights decreed by *Reason, Justice, and Common Sense*, and by these they are empowered to choose whatever governors, or form of government, may accord with the avowed disposition of a majority of the community; talk of the sacred right of kings indeed! we know very well they have no authority from people in general, even to do *good*, why then should they be suffered to do *evil*? Why should these myrmidons be permitted to slaughter peaceable unoffending individuals at noon day!!! these are simple questions which Kings or their satellites would do well to answer without sophistry or talking about the inviolability of the royal prerogative, which prerogative is acknowledged by no man in the possession of his senses, and if he be deprived of them, it cannot be denied but he is a fit and proper object for a lunatic asylum.

It is evident that a man stands in no need of a King to oppress, or a Priest to impose upon him, they both exist to prey upon his property, the nature of their offices is tyrannical, and therefore, neither of them ought to be allowed to exist. In future ages, it will be recorded to the eternal shame of the present generation, that they suffered themselves to be governed by such loathsome beings as Kings and Priests. We feel convinced that these vermin produce us incalculable injury, their callings constitute a joint trade of fraud, hypocrisy, tyranny, immorality and bloodshed, they entail an endless train of ills upon mankind and the crimes which they daily and hourly commit, cause human nature to shudder. The man who is sufficiently daring to oppose such an heterogeneous mass of infernal corruption is highly deserving the support of his fellow citizens, the strong arm of perverted laws is sure to extend its poisonous grasp towards every such man, and thus it is that hundreds and thousands of wronged people are intimidated from demanding their inalienable rights with an irresistible voice.

In our own country we have beheld a veteran hero in the cause of Liberty, strike, as with a thunderbolt, at the shameful impositions practised upon the nation. We have beheld him undermine the foundations of all the palaces and temples which the artifices of Kingcraft and Priestcraft have erected in this island, we have seen the merciless hand of power stretch forth its baneful influence over him and place him in solitary confinement\* in what has appropriately been termed a "BRITISH BASTILE", notwithstanding which, he still proceeds in an undismayed manner to the accomplishment of the glorious work he has in view.

Citizens! I need not tell you that I am speaking of MR. CARLILE, the only man who has openly dared in those oppressive times to advocate the system of *genuine* Liberty. Liberty without restraint. Liberty which assimilates with it the natural unerring principles of truth, justice and humanity. Liberty, which discards all imposition, and at once gives freedom and energy to the mind of man. For MR. CARLILE'S exertions in the all important cause, he has been sentenced by human hyena's to imprisonment, and monstrous fines, his wife and sister too, have shared his fate, and in common with him are objects of our sympathy and protection.

If the high-minded spirit of MR. CARLILE is not worthy of support, then in the name of all that is corrupt, crouch at once before your tyrants and acknowledge submission to their usurpation. If you do not possess sufficient courage to contend for your rights in a fearless independent manner, it would be better to give up all thoughts of ever possessing them, as timidity only tends to shew your weakness and render you contemptible in the sight of your enemies, who never fail, at every available opportunity, to make a shew of their tremendous powers against the apparent feebleness of the advocates of freedom, therefore unless the Radical Reformers; whose doctrines are ridiculous in the extreme, should join the all powerful ranks of DETERMINED REPUBLICANS and claim the restitution of the NATURAL RIGHTS OF MAN; they would act more consonant with the dictates of reason were they to quit the field of dispute and retire in a discomfited manner to ruminate on the futility of their projects, never more daring to encounter the merited reproach of their countrymen; but perhaps this is foreign

\* Mr. Carlile's imprisonment may with propriety be denominated solitary, as no persons, other than his gaolers, are admitted to see him in his dungeon.

from my subject. I give it as my opinion, that RICHARD CARLILE has done more to unmask the fawning hypocrisy of a nauseous priesthood, and rendered more effectual services to the cause of genuine liberty, than any man who has preceded him. In publishing to the world the works of the immortal PAINE, in an age of oppression, he has entailed a debt of lasting gratitude upon his countrymen, which they are bound to discharge by every means in their power.

Every Englishman who does not come forward and contribute his mite towards the payment of the fines imposed upon MR. CARLILE, his wife, and sister; and also assist in ameliorating the condition of his brave persecuted shopmen, is criminally negligent of the sacred duties of humanity, and deserves to be ranked among the supporters of our accursed system. In a case of this sort, an appeal ought not to be necessary; the British champion of CIVIL AND RELIGIOUS LIBERTY is in bondage and subjected to the payment of ruinous fines and surely no man who professes to have a heart of feeling, can lull to repose the passions of his breast, or neglect to perform that duty, which, if similarly circumstanced he would wish performed unto him.

Citizens, act a liberal part—shew yourselves not unworthy the name of men—manifest a spirit of patriotism and philanthropy—acquit your consciences of selfish parsimony—and rescue an honest individual from the trammels of oppression. Do this, it may be the foundation-stone of Liberty—it may lead to the overthrow of your tyrants, and the establishment of your happiness: history will then entwine the laurel around your names, and your actions will be looked upon by posterity with admiration and gratitude.

A MEMBER OF THE BIRMINGHAM PAINE CLUB.

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TO MR. R. CARLILE, DORCHESTER GAOL.

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DEAR SIR,

London, July 20, 1822.

THE late trial of Mrs. Wright for the alleged crime of blasphemy, gave rise it appears, to some uncalled for and illiberal remarks on the part of the Editor of the "News" Sunday paper. That the hired and prostituted portion of the Press should misrepresent your conduct and motives, and use their utmost endeavours to stifle all enquiry into existing abuses, whether in Church, or State, is natural

enough; but for a Paper professing to be conducted upon liberal principles, such as the "*News*," and whose politics in general are tolerably good, should step out of his way and join in the clamour set up against you by all the *Bigots* and *Hypocrites* in the kingdom, is really surprizing: the more especially when it must be apparent to him that the people (at least the most sensible part) feel a disposition to extricate themselves from the trammels of the Priest, and shake off a delusion which they trace to be the principal source of their misery. The "*News*" in its *Christian sympathy* deprecates these prosecutions, not on the ground of the great injustice of the proceeding, no but upon the impolicy of the measure; because, says the Editor, by giving publicity to these trials, the poison becomes circulated in a thousand different ways; whereas by paying no attention to, or passing unnoticed, the obnoxious works, they would be limited to one single channel, and the public would know nothing of them. This it might be said is truly Christian, and if I mistake not the Editor of the "*News*" in giving his opinions of your prosecution for publishing that inestimable work the "*Age of Reason*," admitted that he was a Christian: and certainly from the subsequent Christian-like effusions which have occasionally graced his Paper on the trials that have taken place, since upon the same subject, he has fully convinced me he was *sincere* in his professions; not that I wish to be understood as insinuating there are no honest men calling themselves Christians, on the contrary, I believe there are some excellent moral characters to be found among them, but then theirs is a *Christianity differing materially from that professed by those unprincipled knaves* who are continually bawling out "the Church must be protected," or from that professed by your relentless and barbarous persecutors, which has for its basis, nothing but *tyranny, oppression, and plunder*.

The "*News*" in its pious zeal for the maintenance of its dear Christianity, speaks of "*Carlile and his Crew*" in some such strain as marks the *low* and *vulgar* abuse of the *furious* old "*Times*;" and really I am lead to think from his indulging in such unmanly remarks (whatever claims he might set up to the contrary) that he is *Christian by profession only*, and in fact, that his *Christianity reaches just as far as the Christianity of the hypocritical "Times" does, and no farther*: and how far that is, I need not trouble your readers with an explanation. How can the Editor of the "*News*" profess to be the Guardian of public morals, and yet hold up as a pattern of excellence, a Book containing *obscenity*, which if the same were to appear in any other work, except the Bible, I have not the least hesitation in saying the Vice Society would upon prosecuting it, *ensure a verdict of Guilty*, and assert that the Holy Scriptures do not stand in need of prosecutions for its support" when at the same time is supported by no other means; but I suppose any thing that appears in this Holy, Book, *be it ever so gross*, ceases to be obscenity, because forsooth, the whole is written, as its blind votaries say, by divine inspiration. What inconsistency is this? it is as an old and valued friend of mine used to say, who has left the country in disgust and gone

to America, "wretched nonsense;" however, the time is not far distant when the "News" will I dare say see the propriety of pursuing a more liberal course. The Editor in speaking of the trial and acquittal of Benbow, for actually selling immoral and indecent books, could exult in the defeat of the Vice Society, and had nothing to say against the evil tendency of such obscene works, and yet has had so much to say against "Carlile and his crew" for disseminating such a master-piece of morality and piety, as Mr. Paine's "Age of Reason;" if this is honesty I do not know what dishonesty means.—

It is painful to see a paper displaying great ability in other respects, lending itself to a faction that is as hostile to those who profess Deistical or Republican principles as the very Tories themselves; what a *contrast* does the conduct of the "News" present to that, of the enlightened and disinterested Editor of the "*Examiner*:" a paper combining both *talent* and *honesty*, and who in defiance of the pecuniary losses sustained by him in consequence of his noble and intrepid defence of your principles at the time of your trial, still pursues the same manly and undaunted determination, and whose efforts in the great cause of Civil and Religious liberty merits the thanks of all good men. If the "News" wishes to have any hold of those who seek for a complete reformation of the Government, I would recommend him to imitate the "*Examiner*," otherwise the people will most assuredly leave him to himself. The "News" is a paper that has an extensive circulation I believe at present, and is consequently calculated either to retard or accelerate the cause of freedom in as extensive a degree; should then the Editor think proper to adopt a different line of procedure to that which he has hitherto taken, and no longer tacitly countenance these cruel and vindictive prosecutions for opinions only, but leave it to the *over-heated fanatics* to fulminate their imprecations against you, he will secure the affections of a large portion of the community, and will find an increase rather than a decrease in the number of his readers. The joint efforts of the "*Examiner*" and "News" in the cause of Civil and Religious Liberty, would, in a short time, be attended with the most happy effects; inasmuch as there would be a greater opportunity of combating the arguments brought forward against the right of free discussion on all subjects, than at present, by their columns being open to refute the monstrous propositions set up against this inalienable right, but if instead of this the Editor of the News should still continue to minister to the wishes of the most despicable part of mankind, let him bear in mind, that when he is dealing out blasphemy and infidelity and all such nonsense towards you, that the same charge *lies against the founder of his own religion*, who was accused by the illiterate and blood-thirsty Jews, in language somewhat similar to that which the Christians of the present day apply to you; but above all things let him recollect that in aiming at the destruction of an honest individual he violates the very essence of true Christianity.

I am, dear Sir, with the highest respect,

Your obliged, and obedient friend,

J. TOWNSEND.

NOTE.—Whoever is personally acquainted with Phipps the Editor of "The News," would feel no disgrace at being abused by him. He is a real Christian Exquisite among the Christian Dandies, and a thing whose very sight and talk is a sort of an emetic for an honest man. He has no fixed political principles of his own: he was wont I know to pay a guinea weekly for the writing of his leading article, and I dare say does the same now. Some of those dandified attempts at prosing in the middle of his paper are written by himself, and bear no comparison to his guinea-worth in front. He is one of those summer insects who the first serious storm will blow away to be seen no more.

R. CARLILE.

*The following Paper has been handed about in the Borough among the Writer's Neighbours and Friends, as a printed Hand-bill.*

"To the Parish Officers, the Minister, and the Gentlemen of the Borough of Southwark; who formed the Committee for setting on foot a perambulating Subscription for the Sufferers of Ireland, and who sanctioned with their own names, the Circulation of a Paper, headed "FAMINE IN IRELAND."

GENTLEMEN,

July 6, 1822.

A PAPER has been left at my house, headed "FAMINE IN IRELAND," purporting to be the intention of the persons whose names are subjoined thereto, to forward the laudable object of collecting pecuniary aid, for the sufferers of that unfortunate country. No doubt but you, Gentlemen, are actuated by the most praiseworthy motives that adorn the intellectual mind, but it is necessary that the people who are thus called upon to contribute their money, should be fairly dealt by, and not deceived by such false delusive tales; and base libels upon a munificent and bountiful God of Nature. It is a notorious fact to every intelligent man in England and Ireland, that a greater abundance never prevailed in either country. It is also notorious, that Ireland is pre-eminent in these divine blessings! and that she is adding to our superabundance of produce, by sending corn from the starving people of Ireland, to glut the English markets.

Gentlemen, let us not impose upon our reason nor yet upon the credulity of our neighbours, let us endeavour to reconcile this monstrous paradox of starvation in the midst of plenty, and the monstrous absurdity of calling this a FAMINE. Can the mind of man conceive any thing more shocking than a famine, which signifies a visitation from God, with scarcity of food, a dearth and barrenness of the land: where all classes of the people must participate in its

horrors ! and can the mind of the basest being that ever drew breath conceive a greater act of iniquity, than to accuse the munificent and merciful God, with afflicting the people of Ireland with the intolerable visitation of famine, when the superabundance, with which that God of Nature has filled the country, gives the lie to the blasphemous charge of famine, which you so industriously distributed among your neighbours ! Say, cool deliberate reflecting mind ! how will the God of Truth receive the pious ejaculations of the credulous multitude, on the approaching Sunday which the distribution of those blasphemous charges is calculated to call from the virtuous, though unreflecting, multitudes ?

The earth defends the God of Nature and proclaims his munificence to man, and what interposition of providence can we desire ? What, but gold from heaven can stop the raging torrent of distress ? except an act of parliament to check the pestilential ravages of Bishops and Priests, those pests of society and prototypes of hell.

Gentlemen, let us rise above those hypocritical delusions—let us undisguise the fact and act like men—let us advertise the Subscription intended “To Aid the starving people of Ireland in purchasing food of their wealthy neighbours, who are exempt from that law, which compels the people of England to support their own poor.”

For the honour of Truth and Justice, for the dignity of man, and for your own reputation ; fling off the accursed mask of hypocrisy and disguise, and proclaim to your fellow-parishicners and the world that your avowed object is to rescue the victims of a mis-government, of priestly avarice and oppression, from the horrors of starvation, from pestilence and death ! Give this stamp of Truth to your projected subscriptions, proclaim these facts to the world, let the finger of scorn and contempt of mankind be pointed at the true authors of the horrors in Ireland, and it will have a more salutary effect, than all the pecuniary donations that will be bestowed : it may have the effect of awakening a sense of shame, in the authors of those evils, who have no sense of sympathy in their hearts.

I call upon you, Gentlemen, with your Priest at the head of your list, to exculpate yourselves from having cloaked their villainy under the blasphemous charge of a visitation from God ! for what can be a greater blasphemy than to ascribe the horrors in Ireland, to the merciful, munificent and bountiful God of Nature ? To plead a pious fraud to augment your funds, is no palliation to the evil, it is not the less impious, because it is the practice of Priests, who frequently practice seduction and fraud under the mask of Piety and Benevolence, till their baneful ravages have spread destruction far and wide, and the long contributor to their insatiable grasp is left without a vestige of domestic comfort, without a bed to stretch the shrivelled limbs of his dying babes upon, and without a glimpse of hope to cheer the agonizing breast of the partner of his woes, who with himself and helpless children are falling victims to starvation in the midst of abundance ! whilst the hypocritical priests are strutting from house to house exhorting their victims to obedience, and a patient resignation

to death! whilst they are wallowing in luxury upon the accumulated thousands that have been wrung from their industrious (but credulous and passive-obedient) countrymen, whom the cunning Priests have artfully induced to prefer to die of starvation upon a litter of straw, rather than as men and martyrs in defence of their liberties and lives.

I subscribe myself, Gentlemen, the avowed enemy of hypocrisy and disguise, and the undaunted advocate for the restoration of our liberties and resistance to oppression.

J. GREENACRE.

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### FROM THE MONTHLY MAGAZINE.

"When in our last we signalized the success of Mr. Lawrence, we had no suspicion that this worthy gentleman had been seduced to publish the following extraordinary paper, a few days before the election. In now giving it place as a document worthy of being preserved, and which in after ages will mark the year 1822, and characterize the age of George the Fourth, we have judged it proper to annex, in *parallel* columns, the never-to-be-forgotten abjuration of Galileo. Every reader of the two papers will, by his own comments, relieve us from the responsibility of making such as the circumstances deserve:—

#### MR. LAWRENCE'S RETRACTION.

College of Physicians, April 16.

DEAR SIR,

THE renewed publication by others, over whom I have no control, of the work which I suppressed three years ago, induces me to offer a few observations on the subject, and to present them, through you, to the Governors of Bridewell and Bethlem. The motives and circumstances of the suppression in question are detailed in a letter to Mr. Harrison, through whose medium it was communicated to the Governors of the two Hospitals; and this letter, I conclude, is entered on the minutes of their proceedings.

Further experience and reflection have only tended to con-

#### THE ABJURATION OF GALILEO.

I, GALILEO GALILEI, son of the late Vincent Galileo, a Florentine at the age of seventy, appearing personally in judgment, and being on my knees in the presence of you, most eminent and most reverend Lords Cardinals of the Universal Christian Commonwealth, Inquisitors General against heretical depravity, having before my eyes the Holy Gospels, on which I now lay my hands, swear that I have always believed, and now believe, and, God helping, that I shall for the future always believe whatever the Holy Catholic and Apostolic Roman Church holds, preaches, and teaches. But because this Holy

vince me more strongly that the publication of certain passages in these writings was *highly improper*; to increase my *regret* at having sent them forth to the world; to make me satisfied with the measure of withdrawing them from public circulation; and consequently firmly resolved, not only never to reprint them, but also *never to publish any thing more on similar subjects*.

Fully impressed with these sentiments, I hoped and concluded that my Lectures would in future be regarded only as professional writings, and be referred to merely by medical readers. The copies which have gone out of my possession, from the time when the sale was discontinued to the late decision of the Lord Chancellor, which has enabled all who may choose to print and publish my Lectures, have therefore been granted only as matter of favour in individual instances to professional men, particularly foreigners, or to scientific and literary characters. My expectations have been disappointed by the piratical act of a bookseller in the Strand, named Smith. When his reprint of my Lectures was announced, I adopted the only measure which could enable me to continue the suppression of the work, namely, an application to the Court of Chancery for an injunction against this person, being encouraged by the decided favourable opinions of the two eminent Counsel before whom the case was laid. The course of argument adopted by these gentlemen, in the proceedings which ensued, was that which they deemed best calculated to attain my object—the permanent sup-

Office had enjoined me by precept, entirely to relinquish the false dogma which maintains that the sun is the centre of the world and immoveable, and that the earth is not the centre, and moves; not to hold, defend, or teach by any means, or by writing, the aforesaid false doctrine; and after it had been notified to me, that the aforesaid doctrine is repugnant to the Holy Scripture, I have written and printed a book, in which I treat of the same doctrine already condemned, and adduce reasons, with great efficacy, in favour of it, not offering any solution of them; therefore I have been adjudged and vehemently suspected of heresy, namely, that I maintained and believed that the sun is the centre of the world, and immovable, and that the earth is not the centre, and moves.

Therefore, being willing to take out of the minds of your eminences, and of every Catholic Christian, this vehement suspicion of right conceived against me, I with sincere heart, and faith unfeigned, abjure, execrate, and detest, the above-said errors and heresies, and generally every other error and sect contrary to the above-said Holy Church; and I swear that I will never any more hereafter say or assert, by speech or writing, any thing through which the like suspicion may be had of me; but, if I shall know any one heretical, or suspected of heresy, I will denounce him to this Holy Office, or to the Inquisitor, and Ordinary of the place in which I shall be. I moreover swear and promise, that I will fulfil and observe entirely all the penitences which have

pression of the book. It is not to be regarded as a renewed statement, or defence, on my part, of opinions which I had already withdrawn from the public, and the continued suppression of which, in conformity to my previous arrangement, was my only motive for incurring the trouble and expense of a Chancery suit.

As to the charge of *irreligion*, again hinted at in the Court of Chancery, I beg to repeat what I have already expressed in my letter before alluded to—that I am fully impressed with the importance of religion and morality to the welfare of mankind—that *I am most sensible of the distinguishing excellences of that pure religion which is unfolded in the New Testament*; and most earnestly desirous to see its pure spirit universally diffused and acted on.

WM. LAWRENCE.

Sir R. C. Glynn, bart.  
President of Bride-  
well & Bethlem, &c.

been imposed upon me, or which shall be imposed by this Holy Office. But if it shall happen that I shall go contrary (which God avert) to any of my words, promises, protestations, and oaths, I subject myself to all the penalties and punishments which, by the holy Canons, and other Constitutions, general and particular, have been enacted and promulgated against such delinquents. So help me God, and his holy Gospels on which I now lay my hands.

I, the aforesaid Galileo Galilei, have abjured, sworn, promised, and have bound myself as above, and in the fidelity of those with my own hands, and have subscribed to this present writing of my abjuration, which I have recited word by word. At Rome, in the Convent of Minerva, this 22d of June, of the year 1633.

I, Galileo Galilei, have abjured as above, with my own hand.

### *Subscriptions received at Water Lane.*

	£.	s.	d.		£.	s.	d.
An old Acquaintance	0	2	6	T. Johnson and two Friends	0	7	3
W. G. for May	0	2	0	Anti-Mendac	0	0	6
T. B. by J. H.	0	1	0	Republicans	0	0	6
J. C. (monthly)	0	2	0	Veritas	0	0	6
The Rope makers of Shadwell	0	8	6	Mr. John Parsons, Porter			
J. Jones two months subscrip- tion to the 21st of May	1	0	0	Street, Newport Market,			
F. Francis, seventh subscrip- tion	0	1	0	an Enemy to all unjust			
W. J., for June	0	2	0	Persecution, gives his			
J. Ray	0	5	0	mite and wishes it was			
The Rope makers of Shadwell, by Mr. Boyer	0	7	4	more to the cause of Truth			
J. Kent and Friends nine				and Reason, by Mr. Stod-			
weeks, at 1s. 1d. per week	0	9	9	dart	0	5	0
J. C. (monthly)	0	2	0	W. J., for July	0	2	0
Three Republicans from Spit-				The Rope-makers of Shadwell	0	7	4
fields	3	0	0	F. Evans, eighth subscription	0	1	0
				J. C. (monthly)	0	2	0
				J. Jones, two months subscrip- tion to the 21st of July	1	0	0

*Subscriptions received by the Committee.*

Mr. Watts and Friends	0 5 3	rant, from the parish of	
Mr. Haines, jun.	0 0 6	Christ Church	1 0 0
Mr. W. Stote	0 2 0	Mr. Haynes and Father twenty weeks subscription	0 3 4
Mr. R. Humphreys	0 2 0	Mr. W. Stoke	0 1 0
W. H.	0 0 6	Mr. R. Humphreys	0 1 0
Mr. Watts and Friends	0 6 1½	Mr. Ford	0 1 0
By Mr. D. King, from two Friends, J. C. not to remain the last	0 1 0	C. Brown, of Bermondsey an Enemy to all Religion	0 1 0
J. R., a Pillar of St. James's and a supporter of Priest and Kingcraft, not by inclination but by obligation, for my great gratification you have my decided approbation	0 5 0	Mr. J. Webb, one who cannot look up to Priests and their crimes without a wish to level them with the dust	0 1 0
A Sovereign but not a Tyrant		Mr. W. Stote	0 2 0
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Deist and Republican	0 6	Not ashamed of my Name, but afraid of my Bread	0 6
A Radical	1 0	Edward Dixon	1 0
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Sixpence in the cause of Liberty	0 6	Richard Matland, second subscription	4 0
W. Massen, a well-wisher to Carlile	1 0		
A Female Deist and Republican	1 0		
James Took, a detester of the dissembling persecutors of Mr. Carlile, they being Deists			

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